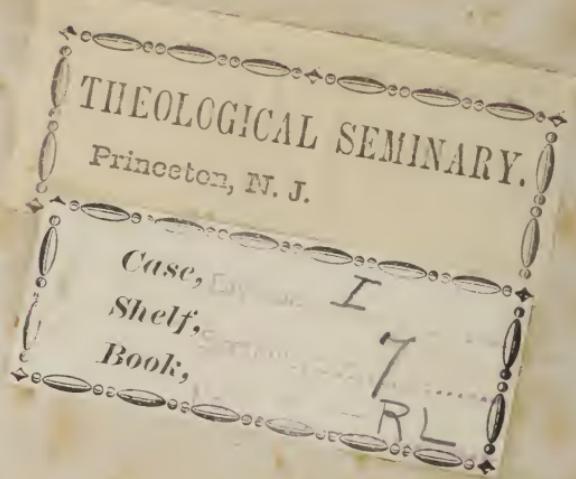


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## DOMESTIC MISSIONS

OF THE

# Protestant Episcopal Church.

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JUNE, 1859.

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### What every one can do.

THIS is the measure of personal duty and responsibility. "Ability and opportunity" are the divinely appointed Rule. The open door, the clear call, the favored opportunity, the present power, the urgent inclination, whether from near or far ; at home, abroad, in the city or the country, in the School or the Church, in our own or other dioceses, in our own or other lands, are all so many voices of God, determining our duty, and our privilege in the great work of Christian Missions. This matter of personal duty is to be known and followed by each person, "in that state of life to which it hath pleased God to call him." The duty rests on some one. That some parishes and pastors and persons must do it, is as clear, and plain, as that it is the work of God, and that he has bound it as a burden on the consciences and hearts of his Church and people. To preach the Gospel, to support the weak, to lift up a banner because of the truth, to feed the hungry with the bread of life, and refresh the thirsty with the waters of salvation, is not only a general matter for the Church as a whole, collectively, but for every minister, every member of the Church, each in his proper sphere, and with his own advantages and opportunities. The question is not how much

each *can do*, but will each *do what he can?* It is not, can this parish do as much as one larger and abler? but will each parish *do something*, according to its numbers, and means? The question is not, can this village rector or country pastor do as much as his favored brother, who numbers his communicants by hundreds, and the resources of his people by millions? For neither numbers nor means are a fair test of what a parish and people will do; but how have they been trained, what are their habits, in praying, and feeling, and giving, for the wants of others; what interest does their rector take in the work of Missions; are their hearts warm, their hands open, and their love and means ready, to respond when duty calls, and opportunity is given. "It is the willing mind" we want most of all, and if there first be that, "it is accepted according to that a man hath, and not according to that he hath not."

The sum of the whole matter is this, every parish can do something. Will every parish make the trial, and do what it can? Every member of the Church can do something, give something, add something to her Spiritual moving power, in her aggressive Missionary work. Will every member of the Church then, with renewed heart and obedient will, ask with the converted Saul of Tarsus, "Lord, what wilt thou have me to do?" If they thus ask honestly and earnestly, the scales will fall, the day will dawn, the work go on, the wilderness be glad, the desert blossom as the rose, and the Gospel in the Church prevail.

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### *A Western Missionary and a New-York Merchant.*

THE following colloquy will explain itself; we commend it to our readers:

MERCHANT.—Your Western Missionaries come in such numbers that we cannot meet all their calls.

MISSIONARY.—Yes, but did you never think that for *one* Missionary who comes to beg, *fifty* Merchants come to buy?

MERCHANT.—I never thought of that.

MISSIONARY.—It is worth thinking of and acting on. For every thousand dollars given on the application of these Missionaries, for their wants or for building churches, Western merchants buy, in New-York, to the amount of \$100,000 or \$200,000 Now, if there are no Churches and Missionaries there to teach honesty, and enforce the Ten Commandments, what will become of your debts? and how will your bills be paid?

These are questions of profit and loss. The small outlay for Churches and Missions in the West, by New-York merchants, is a good investment, even in self-defence. We rejoice to say that the New-York merchant acknowledged the force of the good Missionary's words, and gave him a liberal donation for the work he had in hand.

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*Kentucky.*

*Paris—Rev. J. A. Merrick.*

I HAVE been trying, with the assistance of a brother, to induce my people to free the Domestic Committee from the burden of this parish, but thus far have met with no result but disappointment. One of the Wardens canvassed the parish, vestry-meetings have been held, public and private representations have been made, appeals carried to their sense of Christian gratitude, duty, their local pride, &c., but all have failed. I feel that we must depend upon you a space longer, and endeavor to return the aid rendered, by the offerings at the altar.

Perhaps it is better that it should be so for a while, as at present, that these people may learn more practically the art of giving at the altar of God. As a result, thus far, of our teaching in this direction, it may be here stated that the parish contributes above three times as much to the cause of the Gospel as at any former period, though it has not yet reached its proper mark indicative of its highest ability.

Repeatedly have I been invited to leave them, for more eligible situations in a pecuniary or worldly view, but I cannot find it in my heart to abandon the field before the battle is won. I came here four years since, and found the cause desperate. Through God's favor, the parish is now more vigorous than ever before; and by the generous acknowledgment of our brethren of the clergy, on a recent occasion, "a love for the Church and its services is more apparent here than in any other Church in Ken-

tucky with which it could be compared"—for which blessing God's holy name be praised.

The increasing life of the parish enables me to give more of my time to missionary work outside. Since my last report, visits have been made a few times to Winchester and Mount Sterling, (points to which I gave some attention nearly four years ago,) the former sixteen miles, and the latter twenty-two miles distant, in different directions. Harrodsburg also, nearly forty miles distant, I have visited twice; and on these excursions have embraced the opportunities offered for the judicious distribution of books and tracts, particularly those of Drs. Lewis, Lay, and Randall. The bread is being cast upon the waters, most faithfully, by the several members of our Missionary Convocation, and after many days, we doubt not we shall see it again.

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*Versailles—Rev. J. W. Venable.*

The Easter collection in St. John's Church, Versailles, amounted to forty-seven dollars and twenty-five cents. It is the best collection we have ever made, for this object, and makes a total of seventy-five dollars as the result of Advent and Easter Appeals.

Sorrow has entered into our household since I last wrote you. In February, we buried our dear little boy, who died of effusion of the brain, after a very short illness. This event so full of sadness to us, has elicited the sympathies of a large portion of the community, and we have received many kind attentions. The Trustees of the town presented me with a burial lot in the public cemetery, and our lady friends have ordered a suitable monument, and intend inclosing the lot at their own expense. It may be the means, under God, of strengthening my desire to dwell in this community, that I may be near the mortal remains of the dear child who sleeps quietly here. And thus, in the mysterious Providence of God, our personal affliction may prove a blessing to the Church, by making us more earnest and diligent in the service of our blessed Redeemer.

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*Tennessee.*

*Brownsville—Rev. C. F. Collins.*

DURING the past three months, I have officiated regularly twice on each Sunday, and on the Holy Days, but the congregations have been generally small, in consequence of the untoward character of the season, nearly every Sunday having been rainy. Most of the communicants of the Church reside at a considerable distance from town, and are unable to attend regularly during the winter. There has also been much sickness among our people. These circumstances have operated adversely to the

effectiveness of the Church services. The congregations are now gradually increasing. During the Lenten season, I am holding services on Wednesday and Friday nights, and I am endeavoring by every means to awaken the people to a consideration of their eternal interests. I trust that before this holy season closes, some may be led to consecrate themselves to the Lord, by uniting with His Holy Church.

There are two adult candidates for baptism, and several children, who will receive that sacrament in a few weeks. I have found it difficult to keep up the Sunday School, which has been reduced by removals. Two have been added to the list of communicants since my last report, but we have lost so many by removals that we still number but twenty. The holy communion has been administered monthly. The weekly offertory is kept up, and through that source I receive most of my salary. Most of our church people here are poor, and hence I am obliged to receive aid from the Domestic Board. I am laboring under many discouragements. I am convinced that this is an important missionary station. The population of the town, which is the county seat of Haywood, is about 1,200.

I know of no town of its size where there is so much immorality and vice of every kind, especially among the young. There are not three young men in the place who are professors of the religion of Christ. Surely, the Church is needed here to raise her warning voice against so much wickedness—to bring these wicked ones from their evil ways into the fold of the Redeemer, and to teach “the faith once delivered to the saints.” May God revive His work among us, and crown the labors of the missionary with abundant fruits, to the glory of His holy name.

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### Ohio.

#### *Oberlin—Rev. W. C. French.*

OUR Church edifice is in such a state of forwardness that I shall be able to administer the Lord's Supper and other ordinances of the Church in a decent and becoming manner, so soon as we can get the necessary furniture. We have as yet no communion furniture—no font—not even a communion table, desk, or pulpit. I have delayed from week to week to give notice of the Holy Communion, or baptism, in the hope that the cost of these articles would be supplied from some quarter, and I would not consent to incur debt for them, but I can wait no longer. Next Sunday, I expect to baptize four adult persons, only one of whom has had any previous knowledge of this Church, and all of whom are engaged in a course of education. They will be followed soon by a number of others now in a course of preparation for that solemn ordinance. I must administer the Holy Communion on Easter Day, in as decent a manner as I may without any appropriate furniture.

There will probably be about twenty of our own household, and there would be more, only that I prefer that our candidates for confirmation (of whom there are about twelve,) should first receive the laying on of hands before they come to the holy table, as otherwise that rite seems to me to lose much of its significance and solemnity.

Could not some office be devised to indicate the admission of non-confirmed members to the communion, and meet the difficulty growing out of the want or infrequency of Episcopal visitations? Unless we are oversanguine in our expectations from the establishment of this Mission, we shall scarcely ever celebrate a communion here without some new additions. But to admit persons for the first time without any token of recognition—the Church itself not being aware always that new members have been received into its fold—and then a year or two afterwards to bring forward these same persons to renew their baptismal vows, is, to say the least, awkward; and to require candidates to wait an indefinite period for the laying on of hands is discouraging both to pastor and candidate. Where would be the impropriety of simply *reading* the names of individuals thus received, at the time of their first approach to the Lord's table?

I have the pleasure of reporting that our new and beautiful edifice is completed, with the exception of the chancel furniture spoken of above. It will accommodate three hundred and fifty to four hundred persons. At our morning service the house is from two thirds to three fourths full. At night, *it is invariably crowded to overflowing, and many go away because they cannot effect an entrance* Fearing that the pressure would discourage our permanent citizens from attending, and leave the ground entirely to the transient population, I have now changed the time of evening service to the last hour before twilight, with evident advantage. We have now *just as many as we can accommodate*; and a more quiet, orderly, attentive, interested congregation it would be difficult to find. Although there are not in all this multitude perhaps twenty decided Episcopalian, and not half that number who were brought up in our ways, I am able, by the aid of Prayer Books liberally scattered through the seats, to enlist nearly all, outwardly at least, in our worship. Upon the slightest signal from the minister, the whole congregation will rise as one man to their feet, and they often require a corresponding signal to indicate when they are to be seated. But they are becoming accustomed to our modes, and becoming attached to them; indeed many of them seem to delight in the simple, unadorned message of the precious gospel—unmixed with politics, dietetics, human philosophy, and doubtful schemes of reform in theology and political economy. My great and constant prayer is that we may be so directed, sanctified, and governed by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ, and nothing but that, may be truly preached, truly received, and truly followed. It is impossible for anybody abroad to understand the peculiarities of our position in

this place. There is no Mission like it anywhere on the face of the earth. The responsibilities of such a post are overwhelming, and if the Church at large could have known all in advance, she would have sought far and long, before she had settled down upon any man as her representative here. It is a place where so much may be accomplished for the cause of truth by a wise discretion, and where a little injudiciousness will spoil all, that I tremble when I realize only a little of my position. "He giveth more grace :" that is my only consolation. Let it be borne in mind that our Church is now planted in Oberlin ; that there was an abundant call for it here in the fact that there was previously *but one place* of worship for a community embracing *a thousand to twelve hundred students*, and *sixteen hundred and eighty communicants* ; that there are many of these very communicants who are now heartily tired of *isms*, and are ready gladly to embrace a system which confines itself to a simple proclamation of the Gospel plan of salvation—and that we are determined, as much as lieth in us, to live peaceably with all men.

We have commenced a Sunday School with thirty children and six teachers, and through the kindness of many personal friends, I am in the receipt of a fine selection of books, amounting to nearly five hundred volumes. These children, having been almost entirely deprived heretofore of the privilege of public worship—certainly never having had the privilege of audibly lifting up their Hosannahs to the Son of David in the congregation, remain to our morning service, and join in it with a zest which is truly refreshing. We are thus, I trust, building up the Church of the future.

It now remains to be seen whether the Church abroad will continue to nourish and foster this plant of its own planting. It must for a long time, if not always, require great nursing care. Our congregations being so nearly made up of a class of persons to whom we cannot look for pecuniary aid either in the support of the living minister, or in the more thorough establishment of the material structure, and having almost no resources within ourselves, there is no alternative but for the whole Church to consider this a sort of *protege*, and in return, the whole Church may expect to reap the benefit of what is here sown. We still need \$800 to pay the laborer his hire. One creditor for about \$270, impatient of delay, has put his claim in suit. We have nothing whatever with which to satisfy him. We need at least some cheap instrument of music, to assist in the praises of the sanctuary. Our Church lot needs to be fenced. A small bell would be a great convenience, but we can do without it. But more than all, we need \$1,500 for a parsonage on the Church lot, as we can hire a tenement only for three months at a time, and it is almost impossible to get any sort of a house at any rate.

If, instead of putting these and many other things on paper, we could induce some of the able and benevolent members of our communion to

make us a visit, and see for themselves, we should have no occasion to plead for aid towards the complete and permanent establishment of our conservative and scriptural Church in Oberlin.

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*Collamer—Rev. Thomas Corlett.*

At Collamer, where I continue to hold Divine service on every Lord's day, A. M., our Church is steadily progressing in numbers and in interest.

Our Sunday School and Bible Class have been continued through the winter, and are doing well.

Our teachers are active and self-sacrificing, and zealously devoted to their work. The children are well cared for, and properly instructed in the Church catechism, the commandments and sacraments.

When we think that one year ago not a single member of the school could repeat the catechism and commandments, and some knew not that there were such things, or where to find them ; now, nearly all have repeated to me individually, the catechism ; I cannot but feel we have done some good. I am more and more impressed with the wisdom of our Church in making the early religious instruction of her children a prominent duty of the minister. I hope not to relax my labors in the Sunday School, but to increase them.

I now hold weekly lectures on Friday evenings, in which I take up our Church service. In my first lecture, I endeavored to show why our service commenced with texts of Scripture, then their import, and how they prepared us for what followed (the Exhortation), and then closed by a few practical remarks. In this way I intend to go through with our entire Church service.

To this I have been moved by the great ignorance that prevails in regard to our service, and to remove objections which are so often brought against it.

These lectures are well attended, not only by our own people, but by members of other communions.

I still continue my labors at Newburgh and the neighborhoods around, and see much to encourage me in thus laboring. In Newburgh, our congregations are large, and our responses good, and yet there are but few Church people, some ten or twelve.

There is much to be done, and some things to discourage, but with the Divine blessing, I hope for great good from my humble efforts here.

I feel greatly the need of Tracts and Prayer Books to distribute among those I visit. If some one whose eyes should fall on this report would send us a package of tracts, they would be thankfully received, and used for the furtherance of Christ's kingdom.

*Tiffin—Rev. W. H. Cooper.*

I have been absent from home soliciting funds throughout the Diocese to free our Church from the incumbrances upon it. My pulpit has been, meanwhile, supplied by neighboring clergymen; and we have also had occasional lay reading. It has been hard work, but considering the times, I have met with considerable success up to this date. I have collected over \$600.

These debts were incurred in the erection of the Church, and in the purchase of the lot. The subscriptions were insufficient to cover the cost; and members of the congregation advanced the balance, taking security upon the property. Those individuals were broken down by the pressure of the times: and the claims held by them passed into other hands. Our pecuniary strength diminished, the debt must be paid by friends outside, or the Church perilled.

I hope we shall succeed in preventing its sale, although it will be impossible at present to free the property from debt. This I regret; but it cannot be helped. We must make the best we can of our condition.

This state of things has almost disheartened me; and in addition to it we have lately suffered the loss, by emigration, of several of our most valuable members: such are the difficulties with which Western parishes, and especially those in Ohio, have to contend. Yet as some go out, others come in, and so the Lord's work goes on.

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*Missouri.**Weston—Rev. F. R. Holeman.*

SINCE my last report I received the \$100 which you so kindly advanced and it did me great service.

I have been kindly rebuked by some for keeping my ground in Weston, seemingly among an unthankful people. They are, perhaps, more weak than unthankful. The reason for my staying, will, I trust, be seen hereafter.

The work on the Church is progressing, and I think the building will be ready for consecration by the 1st of June.

We have formed our parish into a Missionary Society for the purpose of building up the Church in this place.

Our Sunday School has greatly diminished since we have had to worship in our School-room.

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*Mississippi.**Biloxi—Rev. C. H. Williamson.*

OUR Biloxi congregation and Sunday School continue to thrive; we shall wait for the arrival of visitors from New Orleans before we take a collection for missions.

Provision is made for regular services to be held, every Lord's day, in both Biloxi and Mississippi City. In the latter place, we shall soon see erected a church edifice, ready for consecration, I hope, at the Bishop's next visitation, in August next.

I have now been laboring in these parts nearly eight months, and the Church seems to be firmly established on this coast. We have a few candidates for confirmation.

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### **Minnesota.**

#### *St. Anthony—Rev. C. Woodward.*

I HAVE little, at this time, to report, beyond the statement that the regular Sunday services have been steadily maintained here; and, so far as attendance upon them goes, with good encouragement.

The Sunday School, in which I have an efficient assistant, is doing well, though the number of scholars regularly attending during the winter is considerably less than at other seasons of the year.

The Bible instruction which I have been used to give for an hour on Sunday afternoons, omitted for awhile, has been again resumed, and a good class formed.

The affairs of the parish are going on quietly, but its condition, financially, is unchanged, and must be so (at least for the better) until "times" change, and the business of the place again revives, and some immigration takes place.

My school, in St. Paul, of which I have now had charge for nearly six months, is yielding me the means of a comfortable support. The time for which I engaged my services will end in a week or so, and what plan I shall then have to adopt—whether to continue the school or the parish, or both (as now), I am quite uncertain. The Bishop proposes to be here on the 1st of next month, when I will consult with him and be advised in regard to it.

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### **Illinois.**

#### *Carlinville—Rev. D. W. Dresser.*

SINCE I last reported I have officiated regularly, as heretofore, in Carlinville and Chesterfield; also several times at a school-house in the country, about half way between these points. One Sunday I have passed in Carrollton, a considerable town, some thirty miles from Carlinville, and county seat of Green County. I officiated there twice; in the morning at the Presbyterian, and in the afternoon at the Campbellite meeting-house. The congregations on both occasions were large and attentive; but prayer

books were so scarce, and the few churchmen present had lost their familiarity with the use of them to such an extent, that I was forced to get on without the regular service (as I always am at the school-house above mentioned). A chapter of Scripture, a few of the prayers, and two or three hymns, selected in the morning from the Presbyterian and in the afternoon from the Campbellite hymn-book ; this constituted the service. They promised that when I went again they would try to have the full service and chanting. I am sorry to say, however, that I have not visited them since. The weather and roads have been so unusually and excessively bad, that it has been next to impossible to get about at all.

The same cause has greatly retarded our progress in church building at Chesterfield. We did expect to have had the frame up, at least, by this time ; but there have been few days within the half year when stone or lumber could be hauled. Nevertheless, we have gotten under way ; the lot has been bought and paid for ; the window frames are made, and most of the framing timbers are sawed out. I rejoice to be able to say, that we are likely soon to set about building here in Carlinville. At a vestry-meeting, lately held, the subject was discussed with much apparent interest ; the persuasion seemed general that we ought to be doing something in the matter. Promises were made at once by those present, amounting to \$1,050, and I was authorized to procure plans and estimates of cost. We think we can raise at least \$500 more, as I have told you in a former report. We already have four fine lots ; and a churchman, not resident here, has very liberally offered to furnish the plans and superintend the work of building, free of charge. There seems, then, to be nothing in the way of our making a beginning.

I must not omit to mention that our bishop is to visit us early in May. There is a class of some seven or eight in Chesterfield preparing for confirmation, and I expect soon to form one here.

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*Texas.*

*San Augustine—Rev. J. Owen.*

I OUGHT to have acknowledged before this the receipt of your note, informing me of my re-appointment to the station I occupy for the present year. The prospect of the Church at Nacogdoches is quite encouraging. I have been able, thanks to a kind Providence, to fulfil my appointments there without a single failure since the commencement of my labors, travelling seventy miles semi-monthly, sometimes through stormy weather and over bad roads. The three services there on the Lord's day—the one in the afternoon for the colored population—have been regularly kept up and well attended. Here things are progressing more slowly. "The work

of the Spirit is in all quietness and assurance forever." We hope there will be a bishop elected for this Diocese at the approaching convention in May, that will accept the office, so that the Church may carry on her work here, in all its beauty, efficiency, and completeness.

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### *California.*

#### *Oakland—Rev. B. Akerly.*

By the mail which arrived at San Francisco, January 18th, the notice of my appointment as a Missionary of the Domestic Board came to hand. At the time of its reception I was confined to my bed from the effects of poison, and have been twice similarly affected since. The peninsula of Oakland abounds with a plant called "poison oak," contact with which is very difficult to avoid, inasmuch as it is everywhere. The effect of this poison upon myself would be uninteresting to relate ; only, it rendered me not only indisposed to write, but really incapable of so doing except at great physical inconvenience and annoyance.

I entered upon duty at Oakland, March 1st, 1858. We commenced public worship, in a small school-room, with a congregation numbering from fifteen to twenty. The whole number of communicants, known at that time, was twelve, and the number of families fourteen. Satisfied that many more members of our Church must be residing within this district; and a long experience of frontier life having taught me, that, in new settlements, many Christians are slow in avowing their faith, a systematic round of visiting was commenced, and the inquiry made from door to door as to whether any members of the Episcopal Church resided within, or if any such were known to them. Many were thus detected ; nearly all of whom have since been quite regular in attendance upon public worship. The head of one family replied, that "his wife had been a communicant of the Episcopal Church for twenty years ; that three unsuccessful efforts to establish said Church in Oakland had already been made ; that, at present, he was attending the Baptist church, where he would remain till sure of my success, which, in his opinion, was very doubtful, when he might possibly patronize us." Another gentleman objected to the subjects upon which we discoursed : " You are eternally preaching up the duties of Christians ; the necessity of looking to Christ alone for salvation ; repentance, honesty, truthfulness, &c. &c. All those things we understand perfectly, and need no man to teach them to us. Let us have discourses upon the physical sciences ; the manner to improve the stock and the health of the human family ; that is what is wanted at the present day ; we know all about the Gospel, and can read and understand it quite as well as any minister. These are samples of the mildest repulses. The marriage bond is but light-

ly regarded in this country, and would appear to be considered merely as a contract to meet some present necessity, or for convenience, and may be dissolved so soon as a more agreeable connection can be formed. This sin is the root of most of the immorality of this country. Upon this, and various other points, bearing upon the state of this country, I purpose to write more fully in future communications.

During the month of May last, we changed our place of holding divine service to a room twenty-four by fifty feet, which we had previously fitted up as a chapel, at a cost of \$250. We are now making an effort to erect a Church building. July last, I commenced to hold service at Clinton, some two miles distance from Oakland. At this latter place, 3 o'clock, p. m. is the hour for prayer; the number of attendants vary from thirty to forty. After service an'hour is devoted to catechetical instruction, the average attendance being twenty.

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*Iowa.*

*Burlington—Rev. J. Batchelder.*

SINCE my last semi-annual communication, I have continued to perform the labors of my mission, as I have had opportunity. In the five places where I am accustomed to preach, there is uniformly a good attendance and an encouraging degree of serious attention. The great want, and that which gives me constant anxiety, more than anything else, is the want, the necessity of the effusion of the Holy Spirit of God, without which, I am most deeply sensible, all our labors must be to but little purpose; the Spirit of Grace to make effectual the word of truth; to impart life to the conscience; to enlighten the understanding; to purify the heart; to transform the soul into the image of holiness, of God. Oh! that God would own his own word, and render it abundantly effectual in accomplishing all that whereunto he hath appointed it.

Still it is a very encouraging circumstance, that the ministrations of our Church are almost universally, so far as my experience goes, received with much respect. In all the strange places where I have preached, I have never found but one where this was not the case. That was a place notorious for its wickedness, and where the contractedness of party spirit seemed to abound, as the spirit of pure religion was wanting. The field is indeed inviting. Oh, that I could perform one half the labor which needs to be performed.

In regard to secular matters operating more or less directly on religion, our prospects, at the present, are not very flattering. The last year, in these parts, has been remarkable for continued and excessive rains. For months, during the last winter, and up to this time, the roads have been perfectly impassable. There was an almost entire failure of the crops of grain last

year. The winter wheat has been nearly all destroyed, and up to this time hardly a furrow has been plowed preparatory for the coming season's crop.

The unavoidable effect of all this is to produce very general pecuniary embarrassments, and sad anticipations as to the future.

May the righteous judgments of God lead the people to repentance and to newness of heart and life!

Our bishop has put forth a form of prayer for propitious weather, and the Governor of the State has appointed Good Friday as a day for general fasting, humiliation, and prayer; the first appointment of the sort, I think, ever made by the civil authority of this State. May we keep such a fast as God shall approve and accept.

I have been much impeded in my work during the past winter by the condition of the roads. I pray that I may be enabled to redeem the time during the coming season.

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### *Wisconsin.*

#### *Delafield—Rev. J. De Koven.*

DURING the last six months the work of the Church in this place has gone steadily on. There has been daily service held in the Church with a lecture on the holydays.

We have suffered somewhat from the removal of one family who were always of great assistance to the parish, but trust their loss may be supplied.

The parish school has had from fifty to sixty children under daily instruction, and proves itself, as ever, a very efficient help in the work of the parish.

By the help of three of the students of St. John's Hall, Nashotah, a Missionary Sunday School has been opened at Pine Lake Station, which numbers between twenty and thirty scholars.

Owing to the lack of interest manifested in Hartland, we have been obliged to discontinue the services which we held there. Six candidates are now being prepared for adult baptism, and a class will (D. V.) be presented for confirmation at the annual visitation of the Bishop of Wisconsin in Holy Week. There is nothing further of *interest* to report, and I can only renew my thanks to the Domestic Committee for the assistance which is rendered us.

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#### *Stevens Point—Rev. Jos. Adderly.*

I took charge of the Church in this place on the first day of last August. I have officiated regularly upon all holydays, and likewise twice upon every Sunday.

Our Church here is gradually gaining upon the affections of the people. On November last we had an interesting baptism of nine children in Church, which made a happy impression upon the dissenting bodies.

Our venerable and beloved Bishop paid us a visit on the 24th of February, when seven persons ratified their baptismal vows in the holy rite of confirmation ; at the same time three adults were baptized.

There is a flourishing Sunday School connected with the parish, but we are greatly in need of a Sunday School library, and at present we are too poor to purchase. If some benevolent churchman in the East would donate us one, it would be the means of great good for our Church, and we should feel greatly obliged.

This being the country for the lumbering business, the pressure of the times has borne heavily upon all our moneyed men. As there is very little demand in St. Louis for lumber, and will not be for some time to come, we will consequently be compelled to lose some of our most valuable members who will seek other localities where they can earn a livelihood.

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### *Indiana.*

#### *New Harmony—Rev. W. C. Armstrong.*

OUR little town in common with many other situated on the western rivers, suffered last season from an overflow, producing sickness in every family, and many suffered for want of proper attention. The attendance at Church was very small for many weeks. The Sunday-school, Bible class, and choir, broken up. In the month of October myself, wife, and two children, were stricken down at the same time, with fever, and were soon unable to assist each other. For several days we were dependent upon our neighbors for whatever attention they could spare from the suffering members of their own household.

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#### *Connersville—Rev. Jas. W. Stewart.*

Since my last annual report five families, including in their number six communicants, have removed from the parish. In every instance the removal has been occasioned, I regret to say, by serious pecuniary difficulties, which seemed to the parties interested, to render a change of residence necessary to procure a livelihood. As a matter of course the parish has suffered in various ways by this decrease of its numbers. Others, it is true, have come in, but they have not made up our losses. The very fact, too, that we were not able to resume the work on the Church this spring, has operated against the interest of the parish for the time. Many persons who have expressed a desire to become regular at-

tendants upon the services of the Church, have been kept away by the fear that the effort to build up an Episcopal Church in this place was likely to be delayed indefinitely, or fail altogether.

Happily, however, this obstacle is now in a fair way of being speedily removed. Through the good providence of God I have been enabled to secure, in contributions and pledges, from Churchmen in New-York and elsewhere, about \$1,300. This sum makes the completion of the Church certain. And I confidently look forward to the day when the little band of Churchmen in this place shall, by the blessing of God, be gathered within the walls of a consecrated temple, to offer up to Him the sacrifice of prayer, praise, and thanksgiving, and to hear His Holy Word, as the opening of a future full of blessed promise. For already have the services of the Church, her heavenly teachings, her holy and Scriptural ways, wrought a decided and manifest change for the better in this community. And if, in the day of small things, when despised and spoken against by the tongue of envy and prejudice, this has been done, what may we not expect when God shall have prospered us in that whereunto we have set our hand? Although the resolution has brought *self-denial*, labors and trials, not contemplated at first, when I look around me and see what has been done, I cannot but bless Him whose providence ruleth over all that He put it into our hearts to say, with his prophet of old—"The God of heaven He will prosper us; therefore, we His servants will arise and build." May His favor still rest upon us, and His presence go with us, pastor and people—giving us grace to glorify His name, and to honor His Church in the face of all men.

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WE have found the following in Vol. 1 of the SPIRIT OF MISSIONS, pp. 27 and 51, for 1836. They are as true and timely now as then:

“*Every Parish a Missionary Association.*”

Why not? Is it not the engagement of every Christian to do to others as he would have others do to him? Can any man esteem the Gospel precious, and not desire to extend its blessedness to all mankind? Is it not the aim and object of the Christian Pastor to save himself not only, but to save all those who hear him? Can they be saved without the love of God? “If any man see his brother have need, and shut up his compassion from him, how dwelleth the love of God in him?” So much for the obligation incumbent on “every Parish” to be “a Missionary Association.” There is as little

question about the *fitness* as the duty. What more easy than for every member of "every parish" to contribute stately, "as God hath prospered him," for Missionary purposes? What more proper than for the Pastor of every Parish to receive these free-will "offerings" of the people, and give to them the proper direction? And what would this be but "Every Parish a Missionary Association?"

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### "The Monthly Parochial Missionary Lecture."

I AM well pleased to see, Mr. Editor, that it will be an object of the "SPIRIT OF MISSIONS" to promote the establishment of a monthly Missionary lecture in every Parish. I regard that measure as, under God, the most effectual means of promoting an intelligent, efficient, and abiding Missionary spirit. True Christian piety must be founded on true Christian knowledge. The Scriptures always unite them, and the whole history of the Church abounds with evidence of the disastrous consequences of their separation. Let the people be well (and that they *may be well*, they *must be constantly*) instructed in the Missionary obligation, in the cry for Missionaries, and in the blessings that attend the Missionary work; and let these be consecrated in their memories, and sanctified in their hearts, by the devout prayers of the Church, and rely upon it, there will be no want of Missionary funds, or of Missionary men, nor yet of that which will be sure to yield them both—the Missionary spirit.

A COUNTRY PARSON.

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### *Appointments.*

Rev. Daniel C. Ingraham, to Lewiston in Maine, from Feb. 1st, 1859. Rev. T. A. Morris, and J. B. T. Smith, to Winchester, Fayetteville, and Shelbyville, in Tennessee, from March 1st. Rev. James H. Williams, to Fernandino, in Florida; Rev. Milton Ward, to Wayne Co., Michigan, and Rev. Samuel V. Berry, to St. Matthew's, Detroit, in the same

Dioecese; Rev. James A. Woodward, to Utica and La Salle, in Illinois; and Rev. J. N. Watson, to Aberdeen, in Mississippi—all from January 1st, 1859.

### Resignations.

Rev. J. Sandells, of Chattanooga, Tennessee, from March 1st, 1859. Rev. W. H. Stoy, of Lima, Indiana; and Rev. Otis Hackett, of Helena, Arkansas—both from April 1st.

### Relief Fund for Domestic Missions.

THIS fund now reaches \$8,500, needing only \$1,500 to complete the \$10,000, and entirely attain the object. What *thirty persons, or Parishes*, will take a share at \$50 each? As some of the subscriptions are dependent *on the whole being raised*, it makes entire and prompt success the more important. Who will take the shares and finish the matter? The members of the Board of Missions, *which resolved unanimously to raise the sum*, are especially invited to co-operate.

### Acknowledgments.

#### DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from April 15th to May 15th, 1859.

#### Vermont.

<i>Bethel</i> —Christ.....	\$10 00
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#### Massachusetts.

<i>Charlestown</i> —St. John's.....	\$36 00
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<i>Springfield</i> —Christ, for Iowa, add'l. ....	1 00	37 00
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#### Rhode Island.

<i>Bristol</i> —St. Michael's, Easter Offgs. ....	25 00
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<i>Westerly</i> —Christ.....	15 00
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<i>Wickford</i> —St. Paul's. ....	22 04	62 04
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#### Connecticut.

<i>Birmingham</i> —St. James'.....	100 00
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<i>Broadbrook</i> —Grace.....	3 00
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<i>Fair Haven</i> —St. James'.....	20 00
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<i>Hartford</i> —Christ.....	86 00
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" St. Paul's.....	30 29
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<i>Middle Haddam</i> —Christ, Easter.	10 00
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<i>Ridgefield</i> —St. Stephen's.....	19 10
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<i>Southport</i> —Trinity.....	15 00
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<i>Watertown</i> —Miss H. P. Bradley.	1 00
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<i>Yantic</i> —Grace, S. S. coll. during Lent .....	9 00
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293 39
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#### New-York.

<i>Brooklyn</i> —St. Paul's.....	\$25 00
<i>Essex</i> —St. John's.....	5 00
<i>Fishkill Landing</i> —St. Anna's S. S. ....	3 87
<i>Green Point</i> —Ch. of the Ascen- sion.....	6 77
" " " " S. S....	12 00
<i>Haverstraw</i> —Trinity.....	3 00
<i>Little Falls</i> —Emmanuel.....	40 00
<i>Monticello</i> —St. John's.....	10 00
<i>Peekskill</i> —St. Peter's.....	13 00
<i>Schenectady</i> —St. George's S. S., Easter Off'g.....	23 03
<i>Yonkers</i> —St. John's.....	54 75
" " " " S. S., Easter.	6 25
<i>New-York</i> —Ch. of the Ascen- sion, Mrs. Moore .....	50 00
" " for Missions in the West, through Dr. Bedell.....	2 00
" Transfiguration.....	75 00
" Mrs. W. A. Spencer, for Bp. Scott.....	50 00
" J. D. Wolfe, Esq., special, for do.....	50 00
" J. N. Stearns, Esq....	25 00
	\$454 67
<i>Western New-York.</i>	
<i>Angelica</i> —St. Paul's.....	9 00
<i>Corning</i> —Christ.....	8 71

<i>Norwich</i> —Emmanuel.....	\$5 65		<i>Portsmouth</i> —Trinity .....	\$65 00
<i>Oswego</i> —Christ.....	25 00		<i>Petersburg</i> —St. Paul's, besides	
<i>Pt. Byron</i> —Mrs. Clara J. Thompson.....	4 00		\$91 45 for Relief Fund..	125 00
Family of De Vaux College.	2 50		<i>Williamsburgh</i> —Benton Par..	10 00 \$343 50
<i>Rochester</i> —Trinity.....	49 66	\$104 52		
			North Carolina.	
			<i>Raleigh</i> —St. Mary's School, Easter.....	25 00
<i>Orange</i> —St. Mark's, annual contribution.....	100 00		<i>Scuppernong</i> —St. David's, of which \$3 50 is for Arkan- sas.....	99 55
			<i>Washington</i> —St. Peter's.....	29 50 154 05
			South Carolina.	
			<i>Cheraw</i> —St. David's.....	16 50
			" " S. S.....	1 50
			<i>North Santee</i> —Messiah.....	40 00
			<i>Prince George's Co.</i> —Winyau.	5 00 63 00
			Georgia.	
			<i>Athens</i> —Emmanuel.....	21 35
			" S. S. for Bp. Scott.	2 00 23 35
			<i>Columbus</i> —“Mary Kate,” for St. Mary's Ch., Eugene, by Bishop Scott.....	\$50 00
			" From Miss “A. E. F.” and Mrs. “L. E. C.”	
			\$10 each.....	20 00
			Florida.	
			<i>Fernandino</i> —St. Peter's.....	9 50
			From Ancella, \$5; Waukeenah, \$4; Monticello, \$8; through Rev. W. E. Eppes.....	17 00
			From miscellaneous sources...	50 00 76 50
			Ohio.	
			<i>Ashtabula</i> —St. Peter's, Good Friday.....	5 00
			<i>Cleveland</i> —St. John's.....	11 24
			<i>Columbus</i> —St. Paul's.....	4 00
			" W. B. Brown.....	2 00 22 24
			Mississippi.	
			<i>Jackson</i> —St. Andrew's, Easter Off'g.....	42 50
			<i>Kirkwood</i> —St. Philip's.....	10 00
			<i>Natchez</i> —Trinity. \$208 85; \$100 for Relief Fund.....	108 85 161 35
			Kentucky.	
			<i>Jefferson Co.</i> —St. Matthew's...	36 00
			Alabama.	
			<i>Carlowville</i> —St. Paul's.....	23 75
			<i>Dallas Co.</i> —St. David's Par....	26 36
			<i>Washington Co.</i> —St. Stephen's, \$1; Frank Baker, \$1; Capt. B. Fletcher, \$1; Mrs. Fletcher, \$1; Capt. Stith, \$1; Mrs. Stith, \$1; L. J. Wilson, through Rev. A. Menæos, \$5....	11 90 61 11
			Tennessee.	
			<i>Jackson</i> —Ann P. Talbot, in answer to Lent and Easter Appeal.....	10 00

*Acknowledgments.***Michigan.**

*Detroit*—St. Paul's S. S.,  $\frac{1}{2}$ ..... \$15 00  
*Grand Rapids*—St. Mark's..... 10 00 \$25 00

**Missouri.**

*St. Louis*—Christ Ch. S. S..... \$61 58  
*Weston*—St. John's..... 3 50 65 08

**Illinois.**

*Aurora*—Trinity, Easter coll... 7 00  
*Chicago*—Holy Communion,  $\frac{1}{2}$ . 25 00  
*Dixon*—St. John's..... 9 00  
*Galena*—Grace Ch. S. S., Easter  
 Off'g..... 22 05  
*Peoria*—St. Paul's,  $\frac{1}{2}$ ..... 15 34  
*Sycamore*—St. Peter's, Easter  
 coll..... 4 14 82 53

**Wisconsin.**

*Beloit*—St. Paul's..... 4 00  
*Green Bay*—Christ..... 10 00  
*Huntington*—St. John's in the  
 Wilderness..... 3 90  
*Kenosha*—St. Matthew's..... 12 50  
*Kingston*—Trinity..... 3 81  
*Marquette*—Trinity..... 2 85  
*Nashota Lake*—Sylvanus Par.. 30 50  
*Oconomowoc*—Zion Ch..... 7 00 74 56

**Iowa.**

*Council Bluffs*—St. Paul's, for  
 Ep. Miss. Asso..... 5 00  
*Iowa City*—Orphan's Home.... 1 00  
 " for Bp. Scott.. 1 00 7 00

Two Dollars credited to St. James', Old Town, Md., in last No., should have been Old Town Maine.

**Minnesota.**

<i>Fort Ridgley</i> —Mrs. Mary Liv-	
ingston.....	\$2 50
" Mrs. J. B. Sweet.....	2 50
<i>Minneapolis</i> —Gethsemane.....	30 39
<i>St. Paul</i> —St. Paul's Ch., for Missions in Minnesota...	24 12
<i>St. Anthony</i> —Holy Trinity....	3 00 \$62 51

**Nebraska.**

<i>Omaha</i> —Trinity, for Ep. Miss.	
Asso.....	8 00

**Texas.**

<i>Austin</i> —Christ.....	50 00
<i>Galveston</i> —Trinity.....	100 00 150 00

**Legacies.**

From estate of Peter G. Arcu-	
larius.....	1000 00
From estate of Miss Charlotte	
Beers, Newtown, Ct., for	
Sunday-Schools, &c., in	
the West.....	30 00 1020 00

**Miscellaneous.**

Six months interest on Voor-	
hies legacy.....	90 00
Total from April 15th to May	
15th, 1859.....	\$4,353 06
Amount previously acknowl-	
edged.....	35,725 36
Total since Oct. 1st, 1858.....	\$40,078 42

The following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following-named Churches and individuals, from the 1st of April to the 2d of May, inclusive, 1859, viz :

<i>Western New-York</i> —Roches-	
ter, St. Luke's Church..	
<i>Pennsylvania</i> —Clinton Co.,	
Lock Haven, St. Paul's. \$15 00	
<i>Westchester</i> , Trinity Church 50 00	
<i>Virginia</i> — Richmond, St.	
John's Church, special	
for Bishop Scott of Or-	
egon..... 23 55	
<i>New Kent Co.</i> , from A Lady,	
through the Editors of	
the Southern Church-	
man, special for Bishop	
Scott of Oregon..... 5 00	
<i>Northampton Co.</i> , Eastville,	
A Friend to Missions.... 7 00	
<i>Goochland Co.</i> , Dover Mills,	
collection from Episco-	
paliants in the neighbor-	
hood, by Rev. Henry A.	
Wise, Jr..... 20 91	
<i>\$15 00</i>	
<i>65 00</i>	
<i>Gloucester Co.</i> , Abingdon	
parish, Jno. Stringfellow 5 00	61 46
<i>Ohio</i> —Gambier, Harcourt	
parish.....	25 00
Total receipts....	\$166 46
To which add balance on	
hand, April 2d, 1859.....	589 44
Aggregate sum.....	\$755 90
Of which aggregate the Treas-	
urer of the Domestic	
Committee have receiv-	
ed within the same pe-	
riod.....	28 55
And there has been paid by	
the Association for office	
rent, &c..... 30 00	58 53
Leaving to be received by	
said Treasurer, when ap-	
propriated by the Associa-	
tion.....	\$697 36

## FOREIGN MISSIONS

OF THE

# Protestant Episcopal Church.

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JUNE, 1859.

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### AFRICA.

OUR readers will remember that about two years since the sum of \$25,000 was given by Mrs. Jane Bohlen, late of Philadelphia, for the establishment of an interior station in Western Africa.

After several visits made by Bishop Payne to the upper Cavalla River Region, and latterly with a view to selecting a proper site for the proposed interior station, the Bishop has concluded that a point near Nitie-Lu is more favorable for the object than any other which he has been able to find. That point has, therefore, been selected by him, and a mission-house has been erected, which is, it is supposed, now occupied by the missionaries designated for that station, viz.: Mr. and Mrs. Messenger.

The following narrative describes the region of country around and above the proposed Bohlen Station, and the accompanying map has been prepared from a sketch made by Bishop Payne:

## ESTABLISHMENT OF THE BOHLEN STATION.

NARRATIVE of Bishop Payne's recent visit to the Upper Cavalla Region, with a view to the establishment of the Bohlen Station and preparation for a resident Missionary :

CAVALLA, Nov. 16th, 1858.

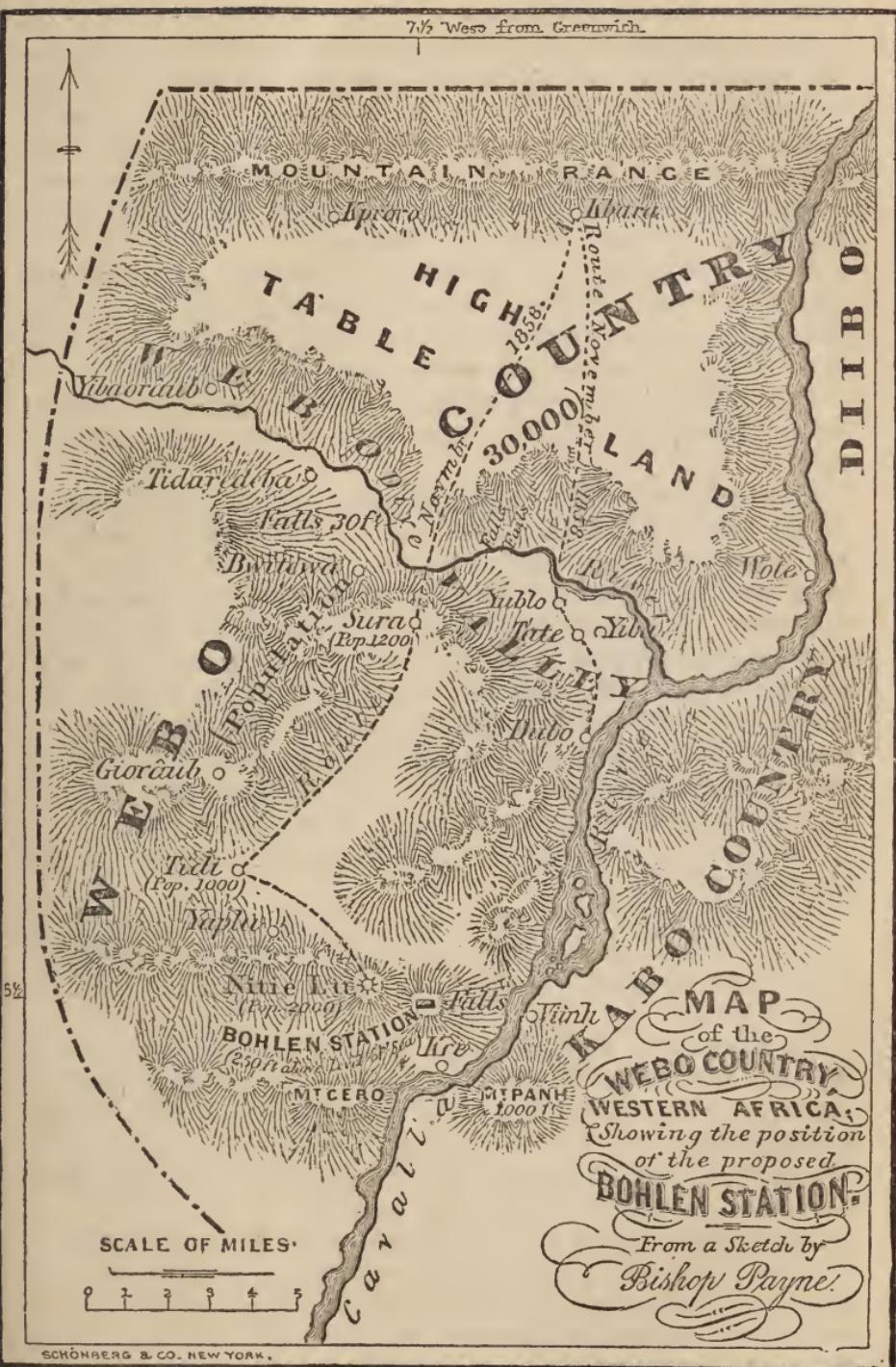
REV. AND DEAR BROTHER : On the 2d instant I left home for Webo, with the view of definitely selecting the proper site for Bohlen Station. Through a favoring Providence I accomplished the object in view, and returned home in greatly improved health, after ten days' absence. My health constantly improved during my stay in the Valley, and I feel no hesitation in pronouncing it a healthy region of country ; the appearance and testimony of the people confirm this.

On the evening of the 2d I reached our station at *Gitetabo*, where I baptized the wife of the assistant catechist, Sarah Hodge (formerly Sarah Gallagher). The chief catechist, J. A. Vaughan, faithfully holds forth the word of life here, amidst many discouragements. The people just around him are now threatened with war.

On the morning of the 3d I preached in the two villages near the station, and proceeded up the river. About noon we stopped at Dihne (usually spelled Denah), the beautiful Nyambo town, situated on a bluff, forty miles from the mouth of the river. Here again I preached with joy "the good news." In our noble canoe, propelled by six Kroomen, we now rapidly ascended the river, passing "Stranger's Reach," the "Dragon's Channel," the primeval forest (yet the dwelling-place of the elephant), and emerging in the Idawurebo and Nyinemo tribes. I was pleased to find, on better examination, that the latter, which I had before understood was a distinct tribe, is but a colony from *Babo*, while *Idawurebo* is but a division of a large tribe called *Bro*, which, under the various subdivisions of *Hurebo*, *Dedeaboo*, *Nyaoh*, &c., extend from Nyambo to the mountains. *We should by all means have a Mission Station in this tribe.*

*Tebo* is the large country lying opposite to *Bro*, on the Cavalla, and extending from Nyinemo, *Babo*, *Plabo*, to the *Paub* country, a distance of at least one hundred miles. It is in this tribe, at the town of *Bekre*, fifty-five miles from Cavalla, that our catechist, W. H. Kinkle, is located. We reached this place on the evening of the 4th. The catechist had gone to Cavalla to visit his wife, who was sick. When I returned, however, on Friday last, he was at home. I examined his school of five boys, and with him selected a more suitable place than that at present occupied, for the station.

The extent and variety of the *Tebo* country (lying in part among the moun-



tains), and their limited intercourse with the mysterious Paub (but another name for *interior*), cause this country to abound in shadowy myths and legends. There is a pass on a mountain through which all the Kwi (spirits of the dead) are seen passing to their final state; bottomless lakes—the abodes of demons; a town inhabited by four men and four women, who never increase, nor get old, nor die; men with tails; flying men; a vast expanse of water, whose shores are so distant, that signals must be made by fire or smoke in order to communicate.

But more interesting is the fact that *iron*, of the best quality, undoubtedly abounds here. At Bekre I obtained a rude chain, so soft as to be bent like pewter, and a large piece of ore, so rich and malleable, as to be easily wrought into amulets and instruments by the rudest smith.

Leaving Bekre on Thursday morning, 4th, on the afternoon of the same day we landed at Vi-inh. Here began my week's sojourn in the Valley of Webo.

I have called this country a *valley*, because, though in itself a succession of hills, mountains of all shapes and sizes, and beautifully undulating, it is bounded by two higher parallel ranges, running nearly northeast and southwest. We arrived at the home of our catechist, T. C. Brownell, at 6½ o'clock. He and wife were well, and we are gratified to add they keep their house and premises in excellent order. On Friday morning I examined the school. Three boys were absent, being sick of measles. The three present gave proof of faithful instruction. John Bohlen, recently baptized, and George Burgess, are most interesting boys. The latter will be prepared for baptism at Christmas. His teacher thinks these two boys had committed to memory about half of the fifty-one hymns in our Grebo collection. The younger, George Burgess, is the son of Chumwee, chief of Webo.

After examination on Friday, I visited Nitie Lu, where I received the noisy greetings of assembled men, women, and children, and preached. Saturday was occupied in another visit to the capital, and examining the neighborhood.

The Sabbath was a delightful one. Under a fine tree, in the midst of the town, five hundred feet above the sea, it was my privilege to preach to a great concourse, *Christ, the Light of the world*. In the afternoon I had a service with my Kroomen; and at night, in the catechist's house, I administered the Lord's Supper, for the first time in this portion of Christ's inheritance. With my attendants, eight partook.

On Monday, according to previous arrangement, I set off to explore the Webo valley. A walk of 1½ hours, generally through low-lying, but undulating land, and over some rapid streams, and the ascent of a hill about one hundred feet high, brought us to *Tidi*, a town of one thousand inhabitants. Its venerable chief, whose acquaintance I had made on a former visit to Webo, with all his people, received us cordially; one of the chiefs

prepared for us an abundant repast. Immediately after this we left, escorted by nearly all the population, some distance from the town. As in the morning, we passed through meadows, with some primeval forests, all well watered as the garden of the Lord. In two hours we had reached Sura, north from Nitie Lu, and next to it the principal town in the tribe. It is situated pleasantly on a hill, perhaps fifty feet above the general level of the country, with a population of 1,200. I was to be the guest of *Pliga*, principal gentleman of the place. He was not unknown to me, having made a visit to Cavalla in 1852, and been present at Nitie Lu, in a council held there on the occasion of my first visit. I was not disappointed in the favorable opinion I had formed of him. He made me very comfortable, and, with his people, listened with interest to the gospel.

On Tuesday morning we continued our journey in a northern direction. About 1½ miles from Sura we passed the *Diye*, a considerable branch of the Cavalla, traversing the Webo valley in a southeasterly direction. Just above the place of crossing, there are falls 30 to 40 feet high, with water enough to turn all the factories of Lowell.

There are two similar falls, I was informed, within three miles below. Here, indeed, was the obvious division between the higher and the lower lands of the Webo valley. Immediately after crossing the *Diye*, we ascended rapidly to a table-land stretching several miles in a northerly direction. Having traversed this, partly through primeval forests, here, as everywhere, cool and refreshing, we reached the foot of a higher range of hills or table-land, which was to terminate our course toward the interior. Here, on a long broad hill, is situated the ancient town of *Kbara*, the original home of the Webos, after their emerging from the farther interior, and before they divided themselves into their present thirty-eight towns and villages. The people here received us as did the people of Systra the Apostles ; and when we left in the afternoon, after preaching to them, all followed us a great distance, entreating us to come to them again. By 5 o'clock, p. m., we had recrossed the *Diye*, and were comfortably quartered in the hospitable town of *Yublo*. The people here manifested more interest in the gospel than any we had yet visited, both hearing and asking questions. Brownell informs me that this is their general manner. We left *Yublo* about 10 o'clock Wednesday morning, and pursued our journey in a south and southwestern direction. In an hour we came to *Tate*, where we preached to a small congregation, and proceeded to *Dubo*. This is a considerable town on the Cavalla, some eight miles above the falls, at *Vi-inh*. *Krru*, the chief, is next to *Chumwee*, the most influential man in Webo. While the hospitable chief was slaying for us a goat and preparing dinner, I embarked on the Cavalla, to go up as far as the *Diye*. The river here is as broad as below the falls, and I was informed continued so 50 to 60 miles, or, indeed, as far as it has been ascended by the Webos. It is navigable for canoes, when the river is high, some forty miles farther

up. I found the *Diye*  $1\frac{1}{2}$  miles above the Dubo, one fourth of a mile wide, entering the Cavalla from the north, which here comes directly from the east. Leaving Dubo at  $4\frac{1}{2}$  o'clock, we reached the catechist's home at  $6\frac{1}{2}$  o'clock.

In thus going over the Webo country I could find no place more appropriate for the Bohlen station than the hill at present occupied in part by our catechist's houses. The highest and most eligible position was uncleared when I arrived ; but, having obtained permission from the people to do so, I at once ordered the work to be commenced ; and before I left one acre was perfectly opened, and I laid off the foundation of a small foreign house, which, it is hoped, will be ready for occupation by the 15th of January.

The accompanying map will indicate the position of the Mission premises and the Webo valley. The advantages of the position selected are as follows :

1. It is a hill 200 to 300 feet above the level of the sea.
2. It is fairly within the mountain region, the range including the mountains *Gero* and *Panh*, three miles in advance, forming the southern barrier.
3. Situated north of the gap in the mountains, left for the passage of the Cavalla between Panh and Gero, it has the advantage of the sea and land breezes, which alternate here, as on the coast.
4. Its neighborhood is free from all morasses and stagnant water, while it is supplied with pure soft drinking water. .
5. It is only two miles from the river, which is traversed by a dry road, or one readily made so.
6. It is large enough, the hill being three fourths of a mile long—to furnish land—and *good*—for agricultural purposes.
7. It is near the capital (within half a mile) of Nitie, the capital of the most influential interior tribe.

In returning home, I stopped at *Leete*, a Kabo town just at the foot of Mount Panh. An afternoon was spent in ascending and exploring this rival sister of Gero. It is at least one thousand feet high, very narrow on its highest part, but toward the east, at an elevation of seven hundred feet, somewhat expanding, and furnishing the most commanding and beautiful view before seen. The Cavalla, at, above, and below the falls, Nitie Lu, Bohlen Station, and the country, for twenty miles around, lie like a map at your feet. Its sides are too precipitous, however, for building, at any considerable elevation.

I have thus given you but too hasty an account of my most pleasant journey of nine days in the interior, anxious to avail myself of a direct opportunity to forward it.

Yours, very truly.

## REPORT OF REV. C. C. HOFFMAN.

THE Superintendent of Cape Palmas, Rocktown, Fishtown, Hoffman Station, and Spring Hill Station, makes the following report :

That, through the unfailing grace of God, His work has, we humbly trust, gone onward at all their stations : which we proceed to note more particularly.

**CAPE PALMAS.**—In connection with Rev. Mr. Crummell, five regular services have been maintained weekly in the parish, besides two prayer meetings, two Sunday schools, and our infant school.

We have 121 church members, viz. : 82 colonists, 39 natives. During the year we have had 42 baptisms : of colonists, 3 adults and 9 infants ; of natives, 9 infants and 21 adults. 11 deaths—of colonists, 3 infants and 6 adults ; of natives, 2 adults, no infants. 2 marriages.

The amount collected for Missions from the congregation.....	\$112 32
For Sunday schools.....	82 50
For the poor.....	53 24
For Communion funds.....	22 07
For church expenses.....	25 00
<hr/>	
Total for the year.....	\$195 19

**ROCKTOWN.**—This station has been more immediately under the care of Mr. Toomey, who will report this evening. I have, however, to state, that I have been enabled to make monthly visits here to administer the Lord's Holy Communion and for religious services. The Christians are still steadfast, and give evidence of growth in grace. Recently I have had four baptisms, a man, a woman, a youth, and an infant ; the natives are more aroused to their privileges than in months past, and, on the whole, we consider the station in a better spiritual condition than when we reported on previous occasions.

**FISHTOWN** has also been visited, though not with the same regularity as Rocktown. Mr. Boyd has seemed interested in the work of instructing the people, assisted by the native Christians, who maintain a consistent Christian walk. One has been taken from their numbers (Mrs. Chandler), who died in peace and hope. One has been added to their number, a Krooman, in whose heart the Word of God was sown when a child in the school there, but for years, it was partially neglected, now it has germinated, and has brought forth the fruit of a new life. The old mission building has been pulled down, and a new one, it is hoped in a more healthy position, almost completed. Of the particulars of this and other matters connected with the station, Mr. H. Williams will report.

HOFFMAN STATION continues to advance.

The school, the village, the church, are all in an encouraging state. The scholars showed at the recent examination that they had improved their time, by their advancement in their studies. In the Christian village there has been peace and harmony. The church, though not completed, is in a state to have services in. It is to be consecrated next Sabbath. There are fourteen candidates for confirmation, and a building has been commenced by the Superintendent and the native Christians, for a hospital, to provide a place for the sick natives. We commend this charity to the congregation to-night.

The native population are more and more being leavened with gospel light and truth. By the efforts of the Christians, an annual sacrifice has been presented, not by force but by permission.

Steps have been taken for the erection of a chapel, in the town on the beach. At this place, as well as at the station, Sunday services have been maintained.

The ladies connected with St. Mark's Church have organized a society for visiting the females in the towns, which is attended with much benefit.

We are in hopes that at our next convocation, we may report the commencement of a girls' school-house, now much needed.

From Mr. Harris and Dr. D'Lyon we shall have further particulars of this station.

**SPRING HILL.**—This station has received occasional visits from the two missionaries at Cape Palmas, and Mr. J. T. Thompson. It continues to give us increasing hope that the light of truth will be more and more diffused by the little band who now live there.

**ORPHAN ASYLUM.**—We are still cheered at this place by the presence of our God. The children are not only growing in knowledge, but in grace. The religious services, morning and evening, have continued without interruption, and the school has been regularly maintained ; during the absence of the teacher, her place was supplied by Mr. T. J. Thompson. That the Almighty permits us to labor in his vineyard, and makes us to have the oversight of many important stations, we praise Him ; and feeling our weakness, we seek His grace, and in our weakness, His power is magnified.

Respectfully submitted.

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#### REPORT OF DR. S. B. D'LYON.

I BEG leave to report that our Sabbath School at Hoffman Station is in a healthful condition. Attendance generally good.

There seems to be an increasing interest in teachers and scholars, which renders the afternoon of every Sabbath particularly pleasant to us all.

The young men under my supervision generally commit to memory their lessons, which they recite in a becoming manner. My first class consists of Messrs. S. W. Seton, Alonzo Potter, and Horace Stringfellow; these recite immediately after the opening of the school, after which they take their respective classes. My second class consists of Messrs. Scott, Donnis, Taylor, Rodgers, Water, and Eastburn, all progressing finely in their Scripture lessons, which they invariably recite in a praiseworthy manner. I devote more time to this class endeavoring to explain all that they do not readily understand.

It is indeed pleasing to see parents and children coming to our school in great numbers from all the surrounding towns, and see how anxious are they to learn about God and His supreme goodness to men. I believe that these glorious lights are the result of bread which was cast upon the waters many years ago; and have no doubt that, if we are faithful to our duty as teachers, we in future will behold more glorious results. Let us be faithful then.

Respectfully submitted.

HARPER, December 24, 1858.

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#### A BUSY AND BLESSED WEEK.

*December 21 to December 28.*

EXAMINATIONS, CONVOCATION SERVICES, AND SUNDAY SCHOOL  
ANNIVERSARY.

*Our examinations* at Cape Palmas commenced on Tuesday 21st, at the Orphan Asylum; twenty-three orphan scholars were present, and five day scholars. The Bishop opened the exercises, and Miss Ball conducted the examination. Every one seemed satisfied with the progress the girls had made. The school under the care of Mrs. E. M. Thompson was examined immediately after. Mrs. T. has about forty little girls under her care. It was pleasant to see so many girls under Christian instruction. Prizes were distributed, and the Bishop concluded with an appropriate address.

*On Wednesday* we attended the examination at Mt. Vaughan. Here are taught about forty day scholars and sixteen boarders. Most of the former have, for the last six months, been under the care of Mrs. Crummell.

They showed great readiness in their answers, and proved by their conduct that they had been under excellent discipline. The older boys were examined by Rev. Mr. Crummell, who has them under his charge. We never attended an examination which gave us more satisfaction. We had some sweet singing, too, between the recitations.

On Thursday was held the examination of the native schools—at Hoffman Station, twenty-three boys ; Rocktown, eight boys ; Spring Hill, eight boys ; and the Colonial parish school about thirty-five boys. All met at St. James' Church, Hoffman Station.

The Bishop being present, opened the exercises, which lasted till sundown, with a recess for a lunch prepared by Mr. Harris.

A creditable advancement was shown by all the scholars, particularly by some of the older boys at Hoffman Station, and the native youth at Spring Hill and Rocktown. Besides visitors from the colony, we had a few of the head men from town.

Light and life go forth from these schools. At night two candidates for orders were examined and passed.

On Friday, the 24th, commenced our Convocation Services. The Bishop preached at St. Mark's at 11 a. m. A goodly number of our teachers and scholars were present. A business meeting was held in the afternoon, and at night the missionary meeting took place ; reports and addresses occupied the evening until 10 o'clock. As usual, there was much to interest, much to encourage, and much to gladden our hearts.

Saturday being Christmas day, St. Mark's was again opened. The Bishop confirmed eleven colonists, seven of whom were children of our asylum. The Rev. Mr. Hoffman preached, and afterwards, with the Bishop, crossed the river to Hoffman Station, where the Rev. C. F. Jones had preached. At St. James' the Holy Communion was administered to forty-five natives.

On the Sabbath, Rev. T. J. Thompson was ordained to the holy order of deacons. The sermon was preached by the Rev. A. Crummell. The Holy Communion was administered. In the afternoon the Church of St. James' at Hoffman Station was consecrated, the Rev. Messrs. Hoffman and Crummell taking part in the exercises.

Eighteen natives were confirmed. A more solemn and beautiful sight than these eighteen native Christians presented is seldom witnessed. Among them was an old woman of sixty, a youth of twelve, a blind woman (Susan), a sick woman (Virginia), and a blind man. In the evening, Rev. Mr. Thompson preached for the first time at St. Mark's.

On Monday 27th, children and youth from our stations arrived to attend the Sunday school celebration.

Tuesday 28th. There assembled, at 10 o'clock on the Cape, fifteen schools ; eleven native stations were represented ; in all, there were upward of 500 children. They came with their banners, on which were appropriate texts of Scripture ; each school marched in order, under the care of their teachers. The first exercise were psalms, the Benedicite, on the rocks beneath the Cape, with an address and prayer by Rev. Mr. Hoffman. Marching thence to the waterside, after stopping at Hon. Mr. Gibson's, the Superintendent of St. Mark's Sunday School, all crossed to

Hoffman Station. St. James' Church was full, every seat was occupied. 600 people were assembled.

Here addresses were delivered, and beautiful hymns sung, and offerings made by the children for the missionary work, with emblems and texts of Scripture. Their gifts *that day* amounted to \$30, the total for the year, \$82 56. This was the childrens' offering.

The exercises in the church over, we returned to the asylum, where refreshments were waiting us, after partaking of which, the children returned to their houses. A pleasing feature in the anniversary was, that we had a large number of children from the native towns who attend the Sunday School, but are otherwise disconnected with the mission; we had, too, scholars from 80 miles interior, and 40 miles down the coast. Thus closed a week whose account, though briefly written, will not soon be forgotten by those who enjoyed its privileges.

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## CHINA.

### LETTER FROM REV. E. W. SYLE.

SHANGHAI, China, Feb. 4, 1859.

REV. AND DEAR BROTHER :

My Journal for the two months of December and January contains notes of many things, which, if time had permitted, it might have been worth while to write out, and transmit to you. Not that there is much of novelty in the daily, weekly, monthly succession of events, in connection with our proper Missionary work—on the contrary, there is a good deal of sameness; but it is the sameness of steady progress in a long and arduous undertaking, such as only those can appreciate who have been practically engaged in operations of difficulty and magnitude.

We had occasion to feel this on last Christmas day, when a larger number than ever before were gathered together around the Communion table; and again, when, in the evening, Miss Jones, (the oldest member of our Mission now remaining on the field,) brought together in her parlor our two Chinese deacons and one Chinese teacher, with their wives—all her own pupils (unless Chi may be counted an exception), and all able to enjoy Christian social intercourse, in a manner which ten years ago would have been quite impossible.

We begin to see that true religion is really *taking root* here, and we feel that we may well thank God, and take courage. Much—very, very much remains to be done; but something *has already been ACCOMPLISHED*. It is a token of decided progress, that an out-station at Dzang-zok is in effect established; no molestation need be feared that would endanger the

permanent residence of our brethren there—though they may have to pass through some mild forms of persecution, sufficient to cause them discomfort. There seems to be the freest opportunity of making known to all the inhabitants of that region the truth as it is in Jesus.

In consequence of Mr. Nelson's sailing for the United States, it became necessary for Mr. Williams to return to Shanghai, and take charge of the church in the city. Whereupon it was resolved to send *Chi* to *Dzang-zok* to assist Mr. Liggins, who otherwise would have been left there alone. Before setting off for his new station, our good brother preached an earnest sermon, on Acts, viii. 30; and it was plain to me, as I listened to him, that through the whole discourse the Deacon *Chi* was mentally running a parallel between his own case and that of the Deacon Philip; especially when he dwelt on the words in verses 26, 27—"Arise, and go towards the south, &c. And he arose and went." The simplicity with which he seemed to take the Scripture model for his guide, was really touching; it made me feel an added regret at the necessity for parting with one who has been to me so invariably a cheerful and faithful fellow-servant in the gospel ministry. Here at Shanghai he has purchased to himself a good degree. I doubt not but that in *Dzang-zok* he will make full proof of his ministry.

Among other causes for encouragement is this—that eight of the older scholars in the Girls' School are candidates for baptism; how many of these will be found suitably prepared at the end of their course of instruction, must be told at some future day.

An interest in sacred music has shown itself in a few of the first class of the boys' school; two of them are learning to play the melodeon, which is an accomplishment much to be prized, now that there is not one left amongst us who can conduct the music in our worship. *Chi* has made some proficiency, and would improve, I have no doubt, if he had an instrument of his own to practice on. A small, simple melodeon would be one of the best presents that could be made him, by some large-hearted lover of music and of Missions. He will probably remove to *Dzang-zok* with his family in about three months; and I confidently expect to have good reports of the effects of his labor and influence there. If I seem to refer to him more than usual in this letter, it is because his removal has made me feel, more than I had anticipated, the loss of his assistance. A little branch of the Blind Institution, and a little preaching place at *Sing-zak*, were under his charge; and these, together with a boys' day school, which he taught very faithfully, will devolve on me; not to mention the company of old pensioners, whom he catechized every Friday, and the little Sunday School, which he instructed after morning service in the chapel. I could say much more of his usefulness, but this shall suffice.

Public events of great interest and importance are transpiring around

us daily. The moral worthlessness of the Nankin insurgents may now be considered as demonstrated: their absurd, stupid, arrogant, blasphemous communication made to Lord Elgin, which you will see in the N. C. Herald, seems to put out the light of hope as regards that movement.

Japan, on the other hand, is opening much more freely and rapidly than was anticipated, as you will perceive by looking over the Nagasaki Shipping List; and I am sure nothing I can add would enhance the interest with which you will read the letter just received by us from Mr. Consul-General Harris, of which I enclose a copy. There seems to be good reason for hoping that Japan may be saved from the plague of opium; the drug is declared contraband in the regulations under the new treaties, and it was only yesterday that H. B. M.'s war steamer "Inflexible" was despatched from this port expressly for the purpose of assuring the Japanese government that there would be no sort of protection afforded to British subjects engaged in any illicit traffic.

I remain, Rev. and dear brother, yours very sincerely in the Lord.

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#### LETTER FROM REV. J. LIGGINS.

DZANG ZOK (CHANG-SHUH), CHINA, }  
February 10th, 1859. }

REV. AND DEAR BROTHER : Since I last wrote to you, I have made a visit to the great cities of Suchau and Hangchau, staying a week at the former place and ten days at the latter.

Suchau, as you are aware, is the capital of this province (Kiangsu), and according to Dr. Williams, Mr. Meadows, and others, *contains no less than two millions of inhabitants*. When I made a short visit to this city, a year ago, I thought this an over-estimate ; but a longer stay, and a more extended observation, have convinced me that, if the vast suburbs be included, the population cannot be much, if any, less than two millions.

I preached and distributed books daily, in various parts of the city, and always had attentive auditaries, and found all classes of the people eager for the books.

It is much to be desired that our Church should have a Mission here at as early a day as possible ; for Suchau, besides being the capital of the province in which our Missions are established, is at the same time one of the largest and most influential cities in the empire ; and, if we imitate the early Church, our *principal* Missions will be established at such provincial capitals and great centres of influence.

Hangchau, which is the capital of the adjoining province of Chehkiang, is situated at the terminus of the Grand Canal, and is about 130 miles to the southeast of Suchau. With the latter place, it forms the Chinese "Ter-

restrial Paradise ;" and it would be difficult, indeed, to convey an adequate idea of the beauties of the lake, and the grandeur and magnificence of the mountain scenery in its vicinity. Here it may truly be said that—

“Every prospect pleases,  
And only man is vile.”

*And just here, where every prospect pleases,* man has, more than elsewhere, evinced one characteristic of his vileness, in robbing God of the glory and praise which are His due, and bestowing them upon those things and those beings “which by nature are no gods.” Local authorities say, that in the early days of Budhism certain priests came hither from the West, and, beholding these scenes of grandeur and loveliness, they exclaimed : “Here, indeed, we have found a fit abode for the gods !” and they forthwith went to work collecting money for the erection of temples ; not, however, for the service of the true God, the author of all these beauties, but for the worship of false gods of their own creating, and of sinful, impotent men, like themselves. From that time to this, Hangchau has been called the “Land of the Budhas,” or, as it may also be rendered, the “Abode of the Gods.” From that time to this, the people of Hangchau and its vicinity have been “mad upon their idols ;” and one stands amazed, not only at the vast number of the temples, but also at the vast size of many of them, and the colossal dimensions of many of the images which these people have set up and commanded all men to worship, under penalty of eternal condemnation. There are said to be *no less than seventy-two temples on the summit and slopes of the single mountain which is inside the city walls* ; and on the mountains which surround the lake are some of the largest and most celebrated temples in the empire ; that on the Sacred Bamboo Mount, erected in honor of Kwanyin, the Goddess of Mercy, is perhaps *the* most famous of all the temples in China.

Kwanyin is, by far, the most popular of all the supposed deities of the Chinese, and this is one of her most celebrated shrines. The “Receiver of the Guests” informed me that there are no less than *eight hundred priests* at this single temple.

The author of Kwanyin’s Memoirs, who was a celebrated priest of this temple in the Sung dynasty, says that she became incarnate on the 19th day of the second Chinese month ; and from the 1st to the 19th day of this month, immense numbers flock hither from various parts of this and adjoining provinces, to worship and do honor to her whom they style “The Most Merciful, the Most Compassionating, the Saviour from Suffering, the Saviour from Misery, the All-Powerful Kwanyin.”

At this season a large number of boats may be seen approaching Hangchau, by way of the Tsien-tang river, the Grand Canal, and other streams, all bearing flags, on which are the words, “Our faces are toward the mount where we wish to worship.” During these nineteen days the temple is filled with worshippers, both day and night. This is repeated again

in the autumn, on and several days previous to the day on which this author says that she became a Pusah, or candidate for the Budhaship.

Nor should it be supposed that it is the common people alone who delight to honor these imaginary deities. Most of these temples contain inscriptions, not only from viceroys, governors, and prefects, but also from the "August Sons of Heaven, Occupants of the Dragon Throne," as this people style their emperors. It is said that no one of the seventy-two temples mentioned above is without some of these imperial inscriptions. That it may be seen to what an extent the emperors encourage the people in their idolatry, I will transcribe some of the inscriptions found in Kwanyin's temple.

Litsung, of the Sung dynasty, says, "Kwanyin is vast in power to save." The great, and in many respects enlightened, Kanghi, lends the influence of his great name to encourage this idolatry, and declares that "Kwanyin is here in power." The inscription of his grandson, Kienlung, is "The sweet dews of Kwanyin;" while the next Emperor, Kiaking, asserts that "By her effectual operation, the waters descended abundantly." These two Emperors refer to a fall of rain which took place after public prayers to Kwanyin, conducted by the chief magistrate of Hangchau, during a severe drought. Taukwong says: "Kwanyin blesses with happiness the people of Hangchau." The reigning Emperor, Hienfung, calls her "The bestower of mercy and the answerer of prayer."

When such language is used by those to whom this people look up with so much reverence, we cannot marvel that the Chinese everywhere trust in Kwanyin, and that vast numbers yearly flock to the place where it is said that she especially manifests forth her power. How imperative now is the call to those at home, who are already in the ministry, or are looking forward to it, to hasten hither and declare to this deluded people that the Godhead is altogether unlike what they worship, and show to them, by indisputable proofs, that such deities as Kwanyin have no existence at all, but in their imaginations; for Kwanyin, as also a multitude of their other deities, are perfect myths, never even having existed as human beings.

Let those at home, who are now seriously thinking of coming to China (and we rejoice to know that there are quite a number of such,) be as sured that they may now go anywhere and everywhere preaching the gospel of the grace of God, yea, into the very "land of the Budhas," and into the so-called sacred temple of Kwanyin itself; and there, as everywhere, they will be received respectfully, and their message listened to attentively. After their preaching they will have persons to ask them—"How is it, if what you say be true, that we have never heard these things before?" I shall never forget the impression made upon me, when, after preaching near this very temple, an intelligent man came up to me, and, with great earnestness of manner, said: "*You say that those who do not believe in Jesus will be lost, but how could we believe in Him of whom we have never heard?*"

Oh, that this matter might be pondered well by all those who can come to China, especially by the students at Alexandria, Kenyon, New-York, and elsewhere. If, notwithstanding all, they will not come, will it not be perfectly just and proper, that future Missionaries should answer this question to the Chinese, by saying: It was owing to the unfaithfulness of professed Christians, who, when God had wonderfully opened China to the spread of the Gospel, utterly disregarded the Saviour's last command, *and would not come.*

But not only should Hangchau be occupied speedily and efficiently by Christian Missionaries, because it is a centre of Budhistic influence, but also because it is a great literary centre. Here have lived some of the most celebrated philosophers, historians, and poets, of China; and it is at present the home of a large number of eminent literary men. Intelligent citizens of Hangchau informed me *that no less than ten thousand of the literati attend the examinations for the degrees, which are annually held here.* Foreigners have not inaptly styled this city the Athens of China. Another interesting circumstance is, that there are about two thousand Manchu Tartars residing in the garrison here, to whom the Missionary has the same liberty of access as he has to the Chinese, and whom the writer found to be as willing to listen to the preaching, and as eager for the books, as the Hangchauans themselves. They all learn, too, the dialect of the place, so that the Missionary can labor among them without having to learn the Manchu language.

While at Hangchau I learned that the Bishop of Victoria had been on a visit there two weeks previously, and I am now in receipt of a letter from the Rev. Mr. Syle, in which he says that the Bishop was so impressed with the vast importance of Hangchau as a Mission field, that he intends to recommend the Church Missionary Society to establish a Mission there at once. But we can hardly expect that Society to do more than send two or three Missionaries there, if, indeed, they do that; for the Bishop of Victoria himself said to me, while conversing with him on this subject, "Such strenuous exertions are being made in behalf of India, that I scarcely expect the English Church to do more at present than furnish Chaplains for the ports in China where Englishmen are residing." But should they send these two or three Missionaries there, what will they be to the 800,000 within the walls, and the 200,000 in the suburbs of this great city; to say nothing of the multitudes of Budhist pilgrims, and candidates for the literary degrees, who annually visit it. Yea, even granting what, however, is very unlikely, that when Missionaries of our own Church arrive out here, Hangchau be already occupied by a goodly number of members of the Church Missionary and other Societies, our Missionaries will still find *a multitude of other great cities*, without a single Missionary, to say nothing of other provinces; here is this single one of Kiangsu, containing thirty-eight walled cities, each with a population of 100,000.

while several contain 300,000, and its capital no less than 2,000,000. *Thirty-four of these thirty-eight cities are without a single Missionary.* No longer can the excuse be made "China is not open to Missionary effort." *It is opened;* and may God in His mercy open the ears and the hearts of professing Christians, to listen to and to heed the loud call which comes from thence.

On Sunday, January 25th, I baptized an intelligent young man, by the name of *Sung Mee tsa*, who is engaged as a salesman in a dry goods store. He has attended our preaching from the first, and has read with eagerness nearly all our books. He was for a long time under deep conviction o sin, but at length was enabled to rejoice in a sense of God's pardoning mercy. We are all very much pleased with the earnestness and whole heartedness of his piety.

Believe me to be, affectionately, yours in the Gespel.

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## INTELLIGENCE.

DEPARTURE OF MR. AND MRS. KEITH FOR CHINA.—The Rev. C. Keith and Mrs. Keith, sailed from New-York, in the ship S. H. Talbot, for Shanghai, on the 3d of May.

ARRIVAL OF MR. NELSON AND FAMILY FROM CHINA.—The Rev. Robt. Nelson and family arrived in this country, on the 20th of May, in the ship Gauntlet, 129 days from Shanghai.

HEALTH OF MISSIONARIES IN AFRICA.—We have advices from Cape Palmas to the 13th of April, in letters from the Rev. Mr. Hoffman.

Several of the newly-arrived Missionaries had been sick, and Mr. and Mrs. Hubbard were still suffering. We do not learn, however, that their sickness was such as to excite anxiety.

LIST OF PACKAGES, &c., received at the Office of the Foreign Committee,  
No. 19 Bible House, from April 15th to May 15th, 1859.

FROM	FOR	PACKAGE.	NO.	FORWARDED BY
N. Y.—Thro' Merril, Fitch & Allen	Mrs. Rambo, Africa, ...	One Parcel,	24	Bg. "Mendi."
Ohio—W. A. Turney, Esq., . . .	Rev. H. H. Messenger, Af.	" Box, ..	28	" "
N. Y.—Mrs. Hadden, . . . . .	Rev. George Hubbard, "	" Parcel,	29	" "
" Christ Church S. S. ....	Rev. J. Rambo's Sta., "	" Box, ..	30	" "
Geo.—Mrs. Mackey, . . . . .	Mr. & Mrs. James, "	Two Boxes	31 & 2	" "
Pa.—Wm. Ball, Esq., . . . . .	Mss Mary Ball,	" "	33 & 4	" "
" Mrs. Gorden, . . . . .	Miss E. G. Jones, China, ..	One Parcel,	40	Ship Surprise.
" Pittsburgh, St. Andrews S. S.	" "	" "	41	" "
" Miss J. R. Conover, . . . . .	Rev. E. W. Syle, "	Three Box's	42, 3 & 4	" "
Md.—Miss E. S. Fry, . . . . .	Miss Jones,	One Parcel,	45	" S. H. Talbot.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from April 15th to May 15th, 1859:

#### New-Hampshire.

Manchester—St. Michael's ... \$22 00  
" St. Paul's S. S., for Japan.. 15 00  
Nashua—St. Luke's S. S. .... 3 00 \$40 00

#### Vermont.

Poultney—St. John's..... 8 25  
Wells—St. Paul's..... 1 75  
West Randolph—St. Paul's S. S.,  
for Orph'n's Asyl'm, Af... 2 00 12 00

#### Massachusetts.

Boston—Grace, for Af..... 55 00  
" Messiah, for ed. of 2 child-  
ren, Af. .... 20 00  
" St. Matthew's, for Japan... 5 00  
" St. Paul's, for Japan..... 756 04  
" Trinity, for Af..... 5 00  
Dorchester—St. Mark's. .... 32 16  
Granby—B. Preston, Esq.... 2 00  
Jamaica Plains—From 'Faith,'  
for Japan..... 1 00  
Lawrence—Grace S. S., for Af.. 10 00  
Newburyport—Anonymous, for  
Japan..... 5 00  
Roxbury—"A Parishioner,"... 10 00  
Salem—St. Peter's, "from a  
friend," for Af. .... 1 00  
Waltham—Christ Ch., \$16 20;  
S. S., for Chi., \$5 00; for  
Af., \$5 00..... 26 20  
Miscellaneous—From "A. R.,"  
for Af..... 5 00 933 40

#### Connecticut.

Birmingham—St. James' ..... 50 00  
Broadbrook—Grace..... 1 15  
Cheshire—St. Peter's..... 27 00  
Fair Haven—St. James'..... 10 00  
Hartford—Christ Church S. S.,  
" fruits of self-denial in  
Lent of 3 scholars," for  
Af..... 1 00  
" St. John's, for Japan..... 66 50

Middle Haddam—Christ Ch., \$5 00; for Af. \$20 00... \$25 00
New Haven—St. Paul's, \$150; S. S., for Af., \$5 30..... 155 30
North Haven—St. John's, for Japan..... 5 00
Old Saybrook—Grace..... 10 00
Ridgefield—St. Stephens'..... 22 73
Salisbury—St. John's..... 5 00
South Glastenbury—St. Luke's, for Japan..... 18 00
Stratford—Christ Ch., for Chi.. 49 05
Yantic—Grace Chapel S. S., \$4 00; for Chi. & Japan, \$3 00..... 7 00 \$452 73

#### New-York.

Brooklyn—Holy Trinity S. S., for Af..... 7 50
" St. Peter's, towards salary of Miss H. G. Brittan, Af., \$300 00; S. S., for ed. of C. L. Paddock, Af., \$20 00..... 320 00
Castleton, S. I.—St. Paul's, Wm. Fair's children, for Af... 1 00
Clove, S. I.—Advent, for Japan 2 00
Delhi—St. John's..... 10 00
Essex—St. John's ..... 8 00
Fishkill Landing—St. Anna's S. S., for Af., \$1 00; for Ja- pan, \$3 43..... 4 43
Fort Hamilton—From Mrs. M. C. Demick..... 2 50
Greenpoint—Ascension, \$3 37; S. S. for Japan, \$14 00..... 17 37
Madden—From Mrs. Isham, for China..... 10 00
Morris—Zion, add., for Af..... 1 00
New-York—Ascension, for Ja- pan, \$100; through Mrs. Bedell, sr., for Mrs. Hill, Athens, bread fund, \$105; from Mrs. Moore, \$50; from "C. K. P.," for Chi., \$2 50; from a little girl, for a S. S. in Chi., \$2... 261 50
" Ch. Ascension, from Anne Jane Queal, for Chi..... 2 00
" Grace, towards the outfit of a Missionary to China, \$1,000; for Af., \$150... 1,150 00
" Incarnation, for Japan.... 78 03
" St. Luke's..... 103 00
" Transfiguration..... 75 00

New-York—St. Luke's Hospital, for St. Mark's Hospital, Cape Palmas, W. Af.....	\$130 00
" From Miss Jay, for China, \$25; Af., \$25; Jap., \$50.100 00	
" From S. B. M. C .....100 00	
Plattsburgh—Trinity, \$28 15;	
S. S. for Af. and Japan \$18 32.....	46 47\$2425 80

## Western New-York.

Avon—Zion Hoffman Mission'y Society, for Af.....	4 00
Monroe County, Brockport—St. Luke's, for Japan, \$16; S. S. for ed. of a child in Chi., \$20.....	36 00
Buffalo—Trinity, from "E. J. W." for Af.....	5 00
Le Roy—St. Mark's, \$37; for Japan, \$6.....	43 00
Mt. Morris—St. John's, from a parishioner, for Japan... 1 00	
Niagara—Family of De Vaux College .....	2 50
Oswego—Christ Ch. S. ....30 00	
" St. Paul's, \$38; S. S., \$6.. 44 00	
Rochester—Trinity.....	49 65
	215 15

## New-Jersey.

Camden—St. Paul's, for Japan. 10 00	
Clarkesboro'—St. Peter's, for Ja- pan, \$37 18; S. S., add. for Af., \$13 09.....	50 27
Elizabeth—St. John's, for Int. Station, Chi.....	108 60
Madison—Grace, for Int. Stat'n, Chi.....	71 86
Orange—Grace, for Int. Station, Chi. ....	137 18
Newark—House of Prayer..... 11 50	
Perth Amboy—St. Peter's, for Af., \$84; S. S., \$16; from a friend for do., \$20....120 00	
Trenton—St. Michael's S. S., for Af.....	45 00
	554 41

## Pennsylvania.

Allentown—Rev. S. K. Brobst.. 2 50	
Bloomsburg—St. Paul's, for Ja- pan.....	25 00
Harrisburg—St. Stephen's, for Japan, $\frac{1}{2}$ .....	27 00
Minersville—St. Paul's..... 5 00	
Perkiomieu—St. James'..... 6 93	
Phoenixville—St. Peters'..... 8 05	
Philadelphia—Epiph'y, tow'ds salary of Bp. Payne, Af., \$450; for Chi., \$50.....500 00	
" St. Philip's, Ladies' Foreign Missionary Society, for Japan.....	50 00
" Through Rev. J. H. Hop- kins, Jr., for Chi..... 2 50	
" From "H. G." .. 5 00	
Pittsburgh—St. Andrew's La- dies' Missionary Soc., for Chi. and Af., \$45; for Books (bibles, tracts, &c.), \$20; Infant S. S., for Orphan Asylum, \$20; Genl., \$46.....	131 00

Springville—St. Andrew's, for Japan.....	\$2 00
Tuscarora—Zion S. S., for Jap.. 13 40	
Upper Merion—Swedes' Ch., $\frac{1}{2}$ . 5 00	
Wayne Co., Honesdale—Grace, from a "Communicant," for Chi.....	5 00
Wilkesbarre—St. Stephen's S. S. Missionary Class, for the first S. S. in Japan..... 80 56	\$868 96

## Delaware.

Clarendon—From Mrs. J.B. Clem- son, for ed'n of a boy in Chi.....	25 00
Lewes—From "A Friend"..... 5 00	30 00

## Maryland.

Annapolis—St. Anne's..... 21 59	
Baltimore—Grace, from 2 Com- municants, for Af.....100 00	
" Immanuel*	
Cambridge—Gt. Choptank Par., for Af.....	30 00
Frederick Co., Petersville—St. Mark's, for Japan..... 30 70	
Georgetown, D. C.—St. Johns, $\frac{1}{2}$ 50 00	
Havre De Grace—St. John's, \$1 87; S. S., 63c..... 2 50	
Royal Oak—From Henry D. Di- dier.....	2 00
Washington Co.—College of St. James' Chapel, for Af., \$40; China, \$30; Japan, \$30 .....	100 00
" D. C.—Trinity, for Chi.... 50 00	
" Sigma," $\frac{1}{2}$ .....	20 00
West River—St. James's, for Af. 25 00	
Worcester Co.—All Hallow's Par., \$8 40; for Af., \$1 25 .....	6 65 438 44

## Virginia.

Albemarle Co.—St. Ann's Christ Ch., from Ladies' Soc., for ed. of a boy in China. 40 00
Alexandria—Christ Ch. S. S., at its Easter Anniver- sary, for the expense of a scholarship at the High School, Mount Vaughan, Af., by Rev. C. B. Dana..100 00
Botetourt Par.—St. Mark's, $\frac{1}{2}$ .. 23 50
Charlestown—Zion..... 160 00
" From "An Aged Disciple," for Chi., \$11 67; Japan, \$11 66..... 23 33
Fauquier Co.—Cedar Run Par.. 12 50
Fredericksburg.—St. George's, for Interior Sta., Chi....457 75
Goochland Co.—Dover Mills.. 20 91
Middleburg.—Emmanuel .. 50 00
Newport Par.—Christ Ch., \$34- 75; for Japan, \$1 25.... 36 00
Norfolk—Christ Ch., for the In- terior Station, Chi.....450 00
" St. Paul's, for Interior Sta., Chi..... 200 00
Petersburg—St. Paul's, \$10; for Interior Sta., Chi., \$321; for Japan, \$5..... 336 00

\* Through a slip of the type, in May No., this Church received credit for only \$5 00 instead of \$500 00.

*Powhattan Co.*—St. Luke's.... \$42 00

*Richmond*.—St. James', for Af.,

\$50; S. S., \$50, for Af.... 100 00

" St. Paul's, \$100; for schol-  
larships, Mt. Vaughan,

Af., \$300..... 400 00

" Monumental, from Dr. Jas.  
Bolton, \$5; "A Lady,"

for Japan, \$3; S. S., for  
scholarship, Af., \$100—

(\$12 25 of which are the  
earnings of a little girl,  
during the last 6 months  
of her life)..... 108 00

*Rockbridge Co.*, *Latiner Par.*—

Grace S. S., for Interior

Sta., Chi..... 10 00

*Upperville*—Trinity..... 10 00

*Williamsburg*, *Bruton Par.*.... 10 00 2589 99

#### North Carolina.

*Newbern*—Christ Ch..... 32 78

*Raleigh*—St. Mary's School,  $\frac{1}{2}$ .. 25 00

*Scuppernong*—St. David's Ch.,  
\$36 58, from J. Collins,  
for ed. of E. R. and H. D.

Collins, Af., \$40..... 76 58

*Washington*—St. Peter's Ch.... 18 00

*Wilmington*—From Thomas H.  
Wright, Esq..... 10 00 162 36

#### South Carolina.

*Aiken*—St. Thaddeus S. S., for  
scholarship, Af..... 4 00

*Charleston*—St. Michael's S. S.,  
for Af..... 20 00

*Edisto*—From Mrs. La Roake,  
\$5; Mrs. Wm. Bailey,  
\$5; Mrs. McCarthy, \$5;

Mrs. E. C. Bailey, \$10... 25 00

*John's Island*—St. John's, "A  
Lady"..... 30 00

*North Santee*—Messiah..... 10 00

*Pineville*—St. Stephen's, Upper  
St. John's, for Japan.... 5 00

*Spartanburg*—Advent, for Chi. 10 00 104 00

#### Georgia.

*Augusta*—St. Paul's S. S., class  
of Miss. Service, for St.

James' Hoffman Sta., Af.... 2 00

*Savannah*—St. John's S. S., for  
Chi., \$25; Af., \$20..... 45 00 47 00

#### Florida.

*Tallahassee*—From "L. B. P.",

for Japan..... 10 00

" *Miscellaneous*..... 50 00 60 00

#### Alabama.

*Montgomery*—St. John's, \$70:

Japan, \$5..... 75 00

#### Mississippi.

*Anandale*—St. John's,  $\frac{1}{2}$ ..... 2 50

*Hurricane Mission*—For Af.... 7 10

*Jackson*—St. Andrew's..... 42 50

*Natchez*—Trinity..... 121 70 173 80

#### Louisiana.

*N. Orleans*—From "A Friend,"  
for Japan..... \$20 00

*Plaquemine Par.*—Emmanuel,  
\$6 80; Mrs. Dr. Wilkin-

son, \$3 20..... 10 00

*West Baton Rouge*—St. John's, 15 00

*West Feliciana*—St. Mary's.... 25 00 \$70 00

#### Ohio.

*Clifton*—Calvary S. S., for Af.. 41 00

*Cleveland*—St. John's, \$9 19; S.

S., for Af., \$15 81..... 25 00

*Columbus*—From William B.

Brown,  $\frac{1}{2}$ ..... 2 00

*Dayton*—Christ Ch., from "J.

P." for Chi. and Japan. 10 00

*Gambier*—From a Theo. Stu-

dent, for Chi. and Af.... 5 00

*Toledo*—Trinity..... 32 00 115 00

#### Illinois.

*Galena*—Grace S. S., for Japan. 22 05

*Peoria*—St. Paul's,  $\frac{1}{2}$ ..... 40 40 62 45

#### Kentucky.

*Newport*—From S. S. children  
of the soldiers, for Japan 1 50

#### Michigan.

*Battle Creek*—St. Thomas'.... 14 00

*Detroit*—St. Paul's S. S.\*..... 15 00

*Pontiac*—Zion..... 7 00 36 00

#### Missouri.

*St. Louis*—Christ Ch. S. S., \$61  
57; for ed. M. Schuyler,

Af., \$20..... 81 57

*Kansas City*—St. Luke's..... 5 00 86 57

#### Wisconsin.

*Beloit*—St. Paul's..... 10 36

#### Iowa.

*Iowa City*—Orphans' Home of  
Industry, for Japan,  $\frac{1}{2}$ ... 2 00

#### Miscellaneous.

" *Mites for Missions*," for Chi.,  
\$5; Af., \$5; Japan, \$10. 20 00

From "M. G." for Chi..... 2 00 22 00

#### Legacies.

*Newtown, Ct.*—Estate of Miss  
Charlotte Beers, for Chi.,

\$50; Af., \$50..... 100 00

*New York*—From estate of P.

G. Acrelarius,  $\frac{1}{2}$ ..... 1000 00 1100 00

10,690 92

Amt previously ack'd. 46,333 46

Total since 1st Oct., 1858, \$57,024 38

\* \$20 from the S. S. of this parish was erroneously credited Troy, N. Y., in July No. '58.



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